

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

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NEW SERIES, VOL. XVI, NO. 44

## KINGDOM BRIEFS

Rev. Bunyan Champlin resigns at Philadelphia, Miss., effective November first.

W. J. E. Cox goes from Alexandria, La., to Pine Bluff, Ark., First Church pastorate.

Late reports are that Miss Heck, president of the W. M. U., is somewhat improved in health, though still seriously ill.

The cost of firing a gun on a battleship would support a missionary a year. It costs much less to save a man than to kill him.

We are glad to hear in a letter from Brother B. F. Wallace that Louisiana College (Baptist) had the best opening in its history.

It is said that 2,340 people were baptized into the Baptist churches in and near Scranton, Pa., as a result of Billy Sunday's meetings.

The Baptist Convention of Kansas two weeks ago criticised the Northern Foreign Mission Board for their lack of loyalty to Baptist teaching and interests.

Next week's number of the Record has been promised to the ladies. You may expect something unusually good. The W. M. U. deserves recognition and will make good use of their opportunity.

Brother N. L. Robertson, sometimes known as Elder Odd, was missed at Pearl Leaf Association. This is the first one he has failed to attend in forty-nine years. The path of the just shines more and more unto the perfect day.

Jesus said, "The gospel shall be preached in the whole earth for a testimony unto them." The end is bound to come when this is done, for there is no more task for the King's servants. When this purpose is accomplished, the business will be wound up.

"Why seek ye the living One among the dead?" was the question asked by the angels of the women who went to His grave on the morning of His resurrection. They must have smiled at their own stupidity when the incongruity of it dawned upon them.

Jno. Clark Ridpath, one of the most widely read historians of today, says, "I should not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." From the New Testament itself we learn that there were churches. Put this and that together and you have Baptist churches.

\$100,000,000.00 is the amount of additional tax the federal government is levying to meet the deficit caused in its income by the European war. That is about one dollar for every man, woman and child in the United States. Suppose the Baptists of Mississippi should give one dollar each for missions. It would mean more than \$150,000. Remember that that hundred million is just that much added to what is already being given. If our mission offerings were increased in that way they would be more than doubled.

One of the chief benefits that has come from the discussion of the union of different denominations and the effort to force them together is the discovery of the radical differences that separate them and the impossibility of uniting them until somebody is profoundly convinced that he is wrong. Episcopalians have no idea of giving up episcopacy, and Baptists have no intention of giving up baptism. They are as far apart today as ever they were. There is no use nor honesty in trying to befuddle anybody. Let every man say what he is and be what he is and proclaim what he believes till he is convinced of his error.

Beware of the persons who desire to walk in long frock coats, and have the salutation of reverend and doctor and conspicuous seats on the platform and the best place at the dinner table, including the select piece of chicken, and whose prayers are as long as their coat tails.

### STATE MISSION CALENDAR.

|                              |             |
|------------------------------|-------------|
| Amount to be raised          | \$50,000.00 |
| Received to October 17th     | 33,743.56   |
| Received to October 24th     | 2,350.44    |
| Total raised to October 24th | 36,094.00   |
| Yet to be raised             | \$13,906.00 |

The books close October 31st, by order of the Convention. There are three more weeks. As never before let us put ourselves into this campaign for State Missions. Failure will mean disaster to the Lord's work. We can't afford to fail.

J. BENJ. LAWRENCE, Sec'y.

Will clerks of associations, as soon as their minutes are published, send a copy to the Baptist Record? It will help us to help others. Also a copy ought to be sent to J. B. Lawrence, secretary of convention board, Jackson; to the Sunday School Board in Nashville. The Foreign Mission Board at Richmond, and the Home Mission Board in Atlanta.

The sincerity of our Christian profession is often tested by the call for a contribution. Paul says that he presented the needs of the poor saints at Jerusalem to prove the sincerity of the saints at Philippi. Some people's religion glides down stream comfortably enough till they strike the snag of a collection and then it goes to pieces.

The Golden Age has reduced its size one-half on account of the present financial depression. Many papers are suffering. They need the loyal support of those who are interested in the cause they stand for.

The Pullman car can be had from Jackson to Oxford, if there are twenty people who notify us beforehand. If you wish a berth it will be necessary to say so.

J. B. Polk, pastor at Amite City, La., had with him in a meeting just closed R. L. Gillon of Gulfport. Thirty-six were received into the church.

The states of Washington and Ohio are soon to vote on prohibition.

J. R. Kyzar will become pastor at Meadville, locating there January the first.

Home Board evangelists have begun a campaign in Richmond, Va., to continue to Nov. 11.

We are sorry to hear of the serious illness of Mrs. Luther Burns, wife of the pastor, Second Church, Johnsboro, Ark.

We were grieved to learn of the serious illness of Evangelist T. T. Martin at Quincy, Fla., where he was assisting in a meeting. Earnest prayer has been made for his recovery.

If there is one word that has been overdone among us it is enthusiasm. It has been doing duty overtime for a while and ought to retire in favor of patience. Enthusiasm is a good thing as far as it goes, but is close kin to hot air and will need some more substantial fuel to keep it hot.

Institutes for preachers and other Christian workers will be held at Newton (Clarke College) and at Hattiesburg (First Church) on the same date, the last week in January. These have been exceedingly helpful in the past and will be again.

Sometime since the state prisoners of Pennsylvania expressed their approval of prohibition on account of what whiskey had done for them. More recently a large majority of those in the Illinois penitentiary petitioned the legislature to pass a prohibition law.

The Watchman-Examiner, of New York, added 3000 to their subscription list the past year. The Record may not have reached those figures, but in one month we added 1400. There is no reason why it should not be done again, as there are still more outside than inside the fold of subscribers.

The pastor at Oxford, Brother Jas. B. Leavell, urges all who expect to attend the convention to send in their names, giving the time when you reach Oxford. This is a courtesy which we all owe to those who are to be our hosts, and very necessary that the proper arrangements may be made for entertaining.

Jas. A. Frances, successor to A. J. Gordon, pastor of the Clarendon street church, Boston, has accepted the care of the First Church, Los Angeles, Calif. Dr. Frances will be remembered by Southern Baptists specially for his great sermon at the Convention in Oklahoma City two years ago.

The editor, like other folks, had been hearing things about the crowds of girls and the new Administration building at the Women's College at Hattiesburg. So he took a few hours off to see with his own eyes. Brethren, they are there; as large as life, and as beautiful as they have been described. The girls are a happy lot, and the building is stately and one of the best equipped for work anywhere in the South. No description of it will impress you like walking through it.



## CONTRIBUTED ARTICLES

## Sermon Section.

## A YOUNG WOMAN'S DANGERS, SAFEGUARDS AND OPPORTUNITIES.

(By T. J. Whitfield.)

Text.—"I will bless them that bless thee, and him that curseth thee, I will curse."

The first danger I shall speak of is the desire for good looks. I do not think that the desire for good looks is of necessity a sin. I noticed my little girl and other little girls three or four years old stand before the mirror looking cutely at themselves. They will pick up pieces of ribbon and tuck them on themselves, and want lace on their clothes. And all this when they are little tots, and so I think that the desire to look pretty is born in the female sex. I think that the Lord put it there, and as a preacher do not stop here to scold. Fair sex for their efforts in that line. I saw them use all the paint and powder that they wish. I believe God made them to be beautiful, and I shall not blame them for wanting to be so. But I stand here and warn them that this is a danger right there. For as indeed the body is more than raiment, so also is the soul of more value than body or raiment. The old expression has much truth in it, that the most of a woman's beauty is as beauty does and the lovely grace is goodness of heart. And whilst I do not blame you for the love of good looks, I do warn you of the danger of letting the desire for good looks rule you. For when it gets to being a ruling desire it becomes a sin. Many a daughter has run her father into ruinous debt and ruined her parents nearly to distraction by the hateful way she acted because she did not have the fine clothes and jewelry that some other girl had. And then, alas, sometimes a foolish girl, in order to obtain the giddy bauble of finery for a while, has sold that which she could never buy back again. I say to you, young ladies, let not the love of finery or clothes or fashion ever hurt the eternal welfare of your soul.

The second danger I shall mention is flattery. In regard to this, I want to suggest when a man flatters or compliments you about anything that you ask yourself two questions. First, "what did he flatter me for?" There is a purpose in everything, and there is always a purpose when a man compliments you. Think a moment. Is not the reason either that he wants to see the thing he compliments in you develop more in you, or that by pleasing you he may gain influence over you. Now, in themselves, compliments are not bad necessarily, but I am telling you that they have a reason, and I want you to understand that reason. A second question you should ask of yourself is this: "Why did he compliment that particular thing in me?" You notice carefully what it is in you that a man compliments. If he compliments you for your faithfulness to your church, that is well. If he commends you for your thoughtfulness of your mother, that is well. If he commends your regard for your father, well. If he commends your modesty, good. But suppose, on the other hand, that he ever seems to admire you in regard of these things. Suppose he flatters you in regard to your looks, your clothes, your face or body. Ask of yourself the question, "Why does he flatter me on these points?" Does it not show in what channel his mind runs? When I was a boy I used to hunt for bird-nests, and here is the way I would find them: I would see a little bird off in some part of the woods, but I would know that whilst he was there singing on a limb yet

that his thoughts were on his nest, and that ere many minutes he would fly to his nest to take a look at it, and so I would follow and find it. Now you try that trick on a man that wants to keep your company. You note the things that he ever and anon compliments in you. You track him to the nest of his thoughts. It may be a revelation to you, but it will pay you to do it. The danger of flattery.

## Spider and Fly.

I remember that in the third or fourth reader there was a little poem that started like this: "Will you walk into my parlor, said the spider to the fly. 'Tis the prettiest little parlor that ever you did spy." He furthermore said to the fly, she had such a beautiful purple body and that she could make such entrancing music with her wings, that feeding from the garbage can was far beneath her deserts, and now if she would only take his offer she would never have to work any more. The last verse was like this: "This silly little fly, by the flattery made quite vain, walked down into the spider's den, but ne'er came out again."

## Bribes.

We sometimes think that only judges and legislators receive offers of bribes. But I want to say, that young ladies receive such too. However, they are never called by that name. They are covered sometimes by flowers and candy. I just want to tell you to exercise care in taking gifts from men. Many a gift is honest and good, but some are not. Here is one that offers you a position in his office or business, or he would make you presents or treat you with favors in other lines. Beware of becoming under obligation to him. Let this be the rule, that if he ever tries to use those favors to influence you thereby, then they are bribes and do you shun that man as you would a rattle-snake. He is a bribe-giver and he wants you to be a bribe-taker, and I warn you of the danger.

## Places to Shun.

I feel I ought to say a word about places of danger as well as dangerous people. Any place where you would be tempted is a place of danger to you. Let me give you a sentence that I trust you will remember: To willfully allow yourself to be tempted is the battle half lost already; to consent to go where you know you will be tempted is to go half way to meet the devil and to dare him for the rest. And the devil knows and a man knows that he can beat you nine out of ten cases if you will play at his game. Using the words of your Savior, I want to give you light on a certain point. If a man wants to take you to some questionable place, wants you to stay out late, wants you to take night buggy rides, and the like, do you think of what the Savior said, "Men love darkness rather than light because their deeds are evil." Why is it that that fellow wants to get you to the dance hall—to a place where your mother and father won't be and where no preacher will be, but where there will be only those who have the same plans and aims as himself? I warn you to think out these things. I merely tell you that there is danger there. Now I must speak of some

## Safeguards.

The first safeguard is that you have Jesus for your friend. Now comes in the text I have selected, where God said to Abraham that he would bless every one that blessed him and curse every one that cursed him. The same words were spoken over Jacob's head, and blessed is the young woman that has Almighty God as her friend. God plagued Pharaoh on account of Sarah, and he said to Abimelech, that he was as good as a dead man if he touched her,

and God told Laban not to speak to Jacob either good or bad, and he rescued David from the paw of the lion and the bear, and young lady, there is nothing in this world that you can do better than ere you retire tonight to kneel down by your bed and say, "O God of heaven and earth, be my friend and protector forever."

## Have a Purpose.

It will be of much help in life to have a purpose. One of my teachers was once trying to show the members of the class how to stand on one foot and indeed to balance the entire body merely on the ball of one foot. The way she said do was to set the eye on some point in front and keep the eye fixed on that and it would tend to steady the body. That is true also in the race of life, that it comes more natural and is easier to lay aside every weight and the sin that doth so easily beset us if we have our eye single and fixed upon the goal of the mark of some high calling. When I was eighteen years of age I went away to a great city to school. I walked down the down the street one day and stopped in front of a saloon. I had never seen a saloon before and of course I had never been in one, but I stopped that day and considered the matter of going in. I only thought of going in for curiosity mostly, but also there was coming out the not-unattractive odor of fried oysters, and moreover there was music and laughter therein too. But after all, I did not go in, and the thing that decided me against going was this: That the purpose of my life was the Christian ministry, and that a place of carousal was out of my line and no place for me. I did not go in and have never been in one nor ever since been tempted to go in one. A life-purpose saved me. Now I must speak of some

## Opportunities.

I shall mention two. First, the building of a home. That is the primary object of the creation of the woman. There was plenty to eat in the garden, and there were thousands of animals therein over which he reigned as lord, but none that was a mate for man. God might have made a thousand other men, but still there would have been no home. So God made for him a woman. And any woman who starts out to make a home for a man has a high and holy purpose and the approval of God to begin with. I am glad we have in our city none of those women who, in other cities, I have sometimes seen—women carrying poodle dogs around instead of children. I have seen these little fuzzy creatures sitting up on the seat by milady in the carriage and running along by, her side on the street, and I have sometimes thought of the scene that would transpire at the judgment about the same. I see Hannah stand in the judgment, and when asked to give an account of her life she says, "For a child I prayed, and when Samuel came I reared him for the Lord, and he judged Israel forty years." I hear Anthusa say, "O Lord, I brought up Chrysostom, and he preached the gospel in the court of Constantinople." Susie Spurgeon says that her Charles gathered together six thousand people every Sunday to praise the Lord. The mother of Moody says that she so taught her children that one of them swept thousands into the kingdom. Then I see one of those above styled sisters answer the Lord when asked to give an account of herself. I hear her say, "O Lord, I brought up a poodle-dog. I bathed him and powdered him and perfumed him, and took him driving every day." What will God say! Time wasted on such an object! Affections fastened no higher than that! What will the woman say? But on the other hand, a high calling—a high calling indeed—the building of a home in this world for a man, for the nation, for God. Another opportunity is in

## Helping the Kingdom.

There is many a way that woman has found through all the ages to help in the kingdom of God. I will call your attention to a few mentioned in the Scriptures. Dorcas making

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Heaven begins in the heart.

No man can be an inward saint and an outward sinner.

If we are not living the glory life here, we need not expect a glory life there.

When this paper reaches its readers the tale will have been told so far as our State Mission work is concerned, and whether we succeed in reaching the \$50,000 aimed at, we will yet have gone far beyond anything ever done before by the Baptist of this State for State Missions.

## THE SUPREME NEED.

The supreme need of the hour is for men to have the true ring. This is the most desirable product. Given men and all other things will take care of themselves. Admiral Togo is quoted as saying, that naval superiority must be always based not simply on the number and material construction of the ships, but on the skill, accuracy, and trustworthiness of the men who man the vessels. The shrewd old warrior understood the philosophy as well as the practice of warfare. And what is true in warfare is true in church life. The strength of our denomination is not conditioned simply on the number of our members and the magnificence of our church houses, but upon the devotion, loyalty, and zeal of the membership. It is the man that counts. The one thing that should be given first place in all of our church work is the training of men and women for service. Let us grow a generation of strong Christians; men and women who seek for things to do in the kingdom of our God. This is one of the tasks before Mississippi Baptists.

## HOLDING UP THE PREACHER'S HANDS.

The work that makes the church go is the work that is done on the outside by its members; the week day work of those who belong to it. Their lives count for much, and is more largely effective in the impression which the church makes upon the community than perhaps anything else. The members can live up or live down the work of any pastor. In fact, the preaching of the pastor is efficient just in the proportion that it is backed up by the lives of the membership. Let the members be Godless and the preacher is powerless in his evangelistic efforts. The spiritual fires will not burn in the pulpit unless it is fed by the prayers of the membership. Let the membership be anti-missionary or omissionary, and the missionary spirit and vigor of the pastor will be destroyed or counteracted. The old saying, "like priest like people," should read and does read, "like people, like priest." The pastor is God's appointed leader, and he not only deserves, but by divine right should have, the co-operation and support of his membership. Let them back him up in all of his preaching and teaching and the church will become a mighty force for good.

## BREAKING RECORDS.

In college circles the track athletes are continually trying to break all previous records. If a fifth of a second can be taken off the record for the one hundred yard dash, it is hailed as a great event, and the man who does it is lionized. This is the spirit which should character-

ize our Baptist churches. We should always be trying to break all records. To be satisfied to go on from year to year doing the same things in the same way is to rust out. Growth demands expansion and advancement. With the incoming of new material into the fellowship of our churches there will be a woeful neglect of training and a criminal dissipation of power, if our pastors do not urge a proportionate advance in contributions.

The proper use and direction of every element of power in the church will insure the smashing of all records.

Records are not broken, however, by haphazard and careless efforts. It is necessary for the track athletes to train wisely and well, and then after all necessary training when he comes to the time of test he must do his best. This is a splendid lesson to our churches. To break records we must train in the first place, and then in the second place when the time of test comes we must do our dead level best.

It has been said that when George W. Truett went to the First Church, Dallas, Texas, that church gave only \$250 for all missions. He had not been there long before the time came for the State Mission collection. The week before the collection was to be taken, he called his deacons together and laid the matter before them. One of them said: "How much do you think we ought to give, Brother Pastor?" Truett's reply was: "We ought by all means to give \$250." "My!" exclaimed the one who asked the question, "You won't get \$50." "Oh, yes, we will," said Truett. "I am going to give \$50 myself, and you, my brother, ought to give \$100." Sunday came, Truett preached on missions, and at the close of the service took the offering. "I am going to give \$50," said he, "but I do not want to start the offering there. Some of you here this morning ought to give \$100. Who will give \$100 to State Missions?" The deacon who had said that \$50 could not be raised, stood up, and with tears streaming down his cheeks said, "Brother Pastor, I will give it." The collection amounted to more than \$250. The next day this man went down the streets of Dallas, Texas, saying to every member of the church he met, "We have got the best pastor in the South. He can make us give money. He made me give \$100 to State missions."

With that State Mission collection, began the training of that great church to give; with that offering began the training of that particular member to give, and at the Texas Baptist Convention a few years ago, that same man stood up and said, "I will give \$1 every time the Convention gives \$2 for the Baptist Sanitarium until I have given 50,000." George W. Truett's church has been smashing records every year since that first deacons' meeting. Training to give tells the reason.

This is what we need in every church in the South, a pastor who under God feels the call to inspire his church to noble service. There are giants in all our churches today. Muscle through lack of use becomes soft and flabby. We need to give it exercise in order that it may attain that toughness that its essential in the hour of test.

In Mississippi, we especially need to begin the record-breaking process. There is not a church in this State that gives as much as \$1000 to State Missions. There are half a dozen churches in the State giving around \$500 to State Missions, which are able to give anywhere from one to two thousand dollars. Let every Baptist in Mississippi determine, that before God this coming year is going to be a record-breaking year in his life.

clothes for the poor saints at Joppa; Lydia saying to Paul and Silar and Luke, "If you have judged me to be faithful, then come and abide at my house;" Priscilla, the learned and cultured woman, with her husband, taking home with them a young preacher that they might instruct him more perfectly in the way of the Lord; Mary, bringing an alabaster box of precious ointment and pouring it upon Jesus. And, young woman, if you will but ask God to show you and then will look around you you will see many a thing that you can do that will be good for you and helpful to the kingdom. For

In living a life unsullied,  
In making for man a home,  
In helping the kingdom of heaven,  
A woman's work is done.

McComb, Miss.

## MISSISSIPPIANS IN LOUISVILLE.

Although there are seven new students in the Seminary this fall from Mississippi, we neglected to send any tidings thus far concerning the opening. But notwithstanding the war and the boll-weevil, the Seminary has opened as well or better than last year. There are, at the end of the fourth week of the session, over 250 men on roll, and in addition, the number of ladies matriculated is 75 or 80. So if there are any others of the Mississippi brotherhood who are debating the question, let them come on and help us win the turkey dinner Dr. Mullins has promised us when we have reached an enrollment of 350 men. There are present of last year's Mississippi students Brethren P. B. Green and J. A. White. The new Mississippi College men include W. O. Beaty, H. T. McLaurin, J. E. Lumley, and S. G. Posey, the last being now by adoption from Louisiana, and the present scribe. And of the sons of the University of Mississippi there come two, R. Q. and W. N. Leavell. All of us hope to take the full course.

Dr. Mullins has not yet fully recovered from an operation he underwent a few weeks prior to the opening of the session, and has not been able to meet classes regularly. Dr. McGlothlin, who was in Europe on leave of absence for summer and fall, had to hasten back on account of the war, and so was present at the opening of the session. On Monday night preceding, we who had arrived had the privilege of hearing him lecture before a large audience at one of the local churches on conditions in the war zone, and, briefly, in Europe generally. On Thursday evening, following, Dr. Dement, of the Chair of S. S. Pedagogy, delivered the opening faculty lecture in Norton Hall chapel, using for a theme "The Principles and Methods of the Ideal Teacher." It was a brilliant and scholarly analysis of Jesus' teaching methods that would have been worth traveling far to hear.

On the evening of the 15th, a number of us heard our great Secretary of State give an address at a nearby theatre. He was in Kentucky particularly to help the Democratic congressional and senatorial candidates "mend their political fences." At one time the liquor forces threatened to turn against Democrats in the senatorial fight, because their candidate lost out in the State convention.

With most earnest prayers for the work in the Home State,  
I remain,  
HOYT E. PORTER.

Question: Was the supper mentioned in John 13 the same as that mentioned in Matthew 26:26-28? I would answer, no. The supper mentioned in John 13 was the Bethany supper. The supper mentioned in Matthew 26:26-28 was the passover supper where the Lord's supper was instigated.

J. R. SAMPLE.

Summit, Miss.



# The Baptist Record

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When your time expires, if you do not wish paper con-  
tinued, drop us a card. If not, it is expected that all arrears  
will be paid before the paper is stopped.  
Obituary notices, whether direct, or in the form of  
resolutions of condolence, and marriage notices of 25  
words, inserted free. For longer notices, the cost of one  
cent per word, will be charged. Accompany the notice

## EDITORIAL.

There is a passage in Hebrews (2:16) with which the translators seem to have had trouble. The King James version reads: "He took not on him the nature of angels, but he took on him the seed of Abraham." The American translation is: "Not to angels doth he give help, but He giveth help to the seed of Abraham." The Bible Union revision says, "He does not succor angels; but He succors the seed of Abraham." In the margin of the American revision of later rendering is given: "Not of angels doth He take hold, but He taketh hold of the seed of Abraham." This, of course, expresses exactly the mind of the writers. If you turn to chapter 8 and verse 9 the same verb is used where God says, "I took them by the hand to lead them forth out of the land of Egypt." The same idea was probably in the mind of the author when he spoke in the second chapter about the Son of God taking hold of the seed of Abraham.

The situation here is like. In the case of Israel, they were slaves in Egypt and God had said, "I have heard their cry and am come down to deliver them." God had smitten the heart of Jehovah and He stretched forth His hand to deliver those who were in bondage to hard taskmasters; and He was not turning back till His purpose was fulfilled. This is not the only place in the Bible where sin is represented as slavery and the deliverance from Egypt is made a symbol of the salvation through Christ. The particular distinction of this passage is that it represents the Son of God as joining Himself to the human race, becoming identified with it, part and parcel of it, without loss of His divine nature, in order to bring man out of his fallen estate into the estate of sonship and freedom. His taking hold was a permanent joining of Himself to man in his essential nature. "Wherefore it became Him in all things to be made like unto His brethren." "He is not ashamed to call them brethren." "Since then the children are sharers of flesh and blood, He also Himself in like manner partook of the same." He went through all their experiences including death and temptation. All this in order that He might become the "author of salvation." He thus identified with the race even in His death. He still is man, and works out His purpose of redemption at the right hand of God. There is one God and one mediator between God and man, a man Christ Jesus. That was out of sovereign and elective love. Grace is shown also by the fact that He took hold of angels, though some of them like Lucifer had sinned and fallen, but He took hold of the seed of Abraham. He sustains a relationship to man that He has never assumed toward any other of His creatures.

## THE BAPTIST RECORD

There are many now who are feeling the necessity of economy, and casting about to see where the saving is to begin. This may be a helpful experience, for we all need to be taught self-control. It is good

to have wholesome restraint put upon us, that we may not go ungirt and go to pieces. The tendency to extravagance is a very hurtful form of dissipation. Every dollar that a man has ought to be spent under the direction of a good conscience, for we shall have to give account of every one that passes through our hands. Economy is not simply doing without something that we should like to have; it is putting every cent where it will bring the best returns; where it will do the most good.

The tendency with some at times like this is to curtail expenses for things that bring spiritual returns rather than those that minister to the flesh. What a man thinks most of will be tested and revealed in such times. The federal government sets a good example in this matter. The tax is put or increased on luxuries rather than necessities, on things that may be injurious and not on those that make for progress and enlightenment.

There are several applications that can be made of this truth; but there is one that is greatly needed at this time. Your denominational paper is not a luxury, it is a necessity. It is necessary to the denominational work, and to the individual Christian development and usefulness. The family that is without it lives in a house without windows. Many other things can be dispensed with before this. Don't shut yourself off from the denominational life and work, and fellowship and ministry of others.

The unity of interests and of all that goes to make up life is seen more clearly today than ever before. There was never **THE WORLD'S ONENESS.** a time when men's interests were not interlocked and identical, but we have come

to realize the fact more acutely, and many of us more painfully. When we cannot learn with pleasure, it may be necessary to learn with pain. The fact has been brought home to us by the conditions precipitated by the European war. We had nothing to do with bringing it on, and yet there is probably not a person in Mississippi who has not been affected by it. Cotton dropped ten dollars a bale when the first order was given for mobilization in Europe. When one commodity such as cotton suffers the whole commercial body suffers. In twenty-four hours the loss is felt in other industries, and around the world. Life is more highly organized and sensitive now than ever before.

The causes of this directly or indirectly is the sword of the Gospel. There is a quickening in all activity wherever the Gospel goes. There is a desirable discontent, growing desires for what is good, making demand for the things that are good and the ability to satisfy that desire. There is also increasing means of communication and safety in dealing with one another. Credit becomes possible and safe where the Gospel goes. Men can trust one another, and all business is made possible by faith in one another. The absence of faith means absence of business; distinction of faith is distinction of business. War is a blow at all that religion has built up, and the world trembles and staggers under the blow, for the world is feeling its oneness.

This terrible blow at the world's unity may teach us the necessity of preserving it, the value of it to all the nations, and also responsibility for the temporal and eternal welfare of one another. The Gospel is not for one race, but for all. It is on this ground that Paul writes to Timothy. "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men, for kings and all that are in high places; that we may have a tran-

quil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior, who would have all men to be saved and come to the knowledge of the truth. For there is one God and one Mediator, Jesus Christ who gave himself a ransom for all."

The meeting was in the new church house at Bond. It is one of the prettiest and best arranged houses in Mississippi for a town of this size. Their **LEBANON ASSOCIATION.** house was burned a few months ago, and the people and pastor, J. P. Culpepper, were equal to the occasion. We enjoyed the hospitality of Brother and Sister Campbell. The former officers were re-elected, Lowrey Love, A. L. O'Brian and A. B. Polk. The high gentlemanly courtesy of the moderator is reflected in the conduct of the members, who rise and address the moderator when they wish to make and second a motion. Good preparation for the association was made by a sermon by R. L. Gillon on Monday night, and by J. T. Christian on Tuesday morning before organization, which took place Tuesday afternoon. These town people rivaled the country people in hospitality by having dinner and supper in the basement of the church. It reminded one of the reply of that one of appetite, when asked what sort of meeting they were having at a country church, who said, "A fine meeting; they feed well."

But there were other things good. A digest of the letters was put on the board, and no time was given for people to sleep while more than thirty letters were read. They were read, but put in the hands of the committee.

The subject of publications began the discussions, a resolution written by Dr. Christian was passed commending the Record and the editor. Then there was a testimony meeting in which many spoke. The editor responded to invitation, and spoke out of a grateful heart.

The B. Y. P. U. work got an unusually full discussion by Wall, Byrd, Solomon and Christian. Many rose to speak of the good they had gotten from the encampment at Hattiesburg.

Temperance got a good report from R. W. Bryant, and a speech from him and O. D. Bowen, J. C. Parker and T. J. Moore. Dr. Culpepper spoke as a layman about the Sunday School work, and was followed by Brother J. E. Byrd. The brethren recommended a Sunday school convention in each county composing the association.

The orphanage got two good speeches from Brethren Spencer and Solomon, and a collection of \$18.75.

Woman's work was discussed before a house full at night by W. H. Thompson and P. I. Lipsey.

O. D. Bowen was the first moderator, and as a visitor this year, told of the organization twenty years ago and of the name adopted, which would symbolize the fruitfulness of Lebanon. President J. L. Johnson read the report on State missions and introduced Dr. Lawrence, who made a speech which one brother said was unsurpassed in his experience of 45 years.

Home missions was well looked after by Dr. J. T. Christian and Zeno Wall enlistment missionary. There was a sermon on Foreign Missions by J. L. Lowe, which based the enterprise on the Bible. P. I. Lipsey also spoke on Foreign Missions.

A feature of this association is the employment of L. E. Lightsey as colporteur, which showed a good year's work done, which might well be taken up profitably by other associations.

Christian education called forth a good report from President Johnson, and a speech in his charming way. Brethren Parker and Allmon told of the Baptist Hospital of Jackson. Old preachers were not overlooked, and the Layman's Work called forth more discussion than almost any other subject. The layman, rather

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## THE BAPTIST RECORD

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than the movement, came in for most comment. It was decided to have the ladies' meeting to come at a time not to conflict with the association next year, the association coming one day later. We have never seen such a scarcity of women during the discussion of missions and education. There were only about fifty men present and no women. At night there was a large congregation.

The tradition is, and there is no reason to doubt its truth, that if you find an Indian grave in the woods and march around it three times, each time solemnly repeat the words, "Poor Indian, what brought you here," that the Indian, however long he may have been dead, will answer, "Nothing at all." This so far is the reply of The Baptist World to the questions asked by the Record as to whether they would receive a person applying for membership in a Baptist church who had been immersed by a Methodist, without baptizing him. Also whether they would recommend for ordination a man who advises a church to receive alien immersions; and whether such alien immersions are scriptural baptism; and whether it is to be left to the applicant for membership to say what constitutes baptism; and whether open communion and open membership should be made tests of fellowship, and where the line should be drawn. It may be that The Baptist World knows its own mind and is willing for other folks to know it, but so far it has not made it known. Of course, there is time yet and it may be that the one who has been so forward to speak for the World is taking more time to think. We hope when he comes out it will be on the right side and there will be no difference between us.

Had you ever thought how large a part of the earth's surface is made up of great silent spaces? We live in the

## THE GREAT SILENCES.

busy hum of industry, the active bustle and noise and motion of what men call life, present-day life. We are not to discount the benefits that come from the quickened energies of our time, nor disparage the lively pace of our forward moving age. These have their place and purpose, but may be made possible by and result from the ages of silent preparation just as the modern world propelling forces of steam were made possible by the ages of noiseless growth and decay of the vegetation that piled up the buried treasures of coal that now drive the engines of our day.

Much the larger part of the earth is unoccupied by man and silence is the speech and music of these great wastes of water and ice and sand. Out in the vast expanses of space these unoccupied regions are the restful sanitariums of nature. How restful too, are the silent woods to the harried mind and wearied body. Their spirit woos the tired brain and body of the noise-burdened.

These things are a parable of the mental and spiritual needs of our day. It is so often noted that the men of great strength in our generation in every line of high endeavor, have grown up in the country. It is here that men have time and space to grow. It is true in many ways that "in quietness and confidence shall be your strength." The orchard that is unhedged and unprotected will never prosper nor be fruitful. There must be "no trespassing" signs hung out to keep curious invaders and careless intruders

from plucking and pulling at the young growth. It is next to impossible, for example, to bring up a child to proper manhood or womanhood in a hotel.

Men of heroic mould and strength have generally grown up in the wilderness or the desert. Moses' forty years in the silences of Sinai sensitized his soul for the thunders of Horeb. It took forty years of silence to fit him for forty days on the mountain with God. He of whom Jesus said, "There hath not among those born of women arisen greater than he," John the Baptist, was in the wilderness until the day of his appearing. The only other man of the old dispensation in a class with these, Elijah, had his home in the desert. Out of its womb he came to turn the tide in the history and worship of his degenerate age.

But we are come upon a new and a different age. It is an age of quickened life, rapid motion, congested commerce and racing religious activity. Have human nature and necessities changed? Do we no longer need the leisure and quiet of the recuperating period and the silent forces in our lives? No; the fevered and noisy activities of our time must have its roots in quiet portions and periods that replenish the waste of our driving energies. True, Jesus was not like John the Baptist, nor Elijah, for he sought the cities and the seaside throngs, but He had his forty days in the wildernesses. He had His night vigils alone with God. He went forth a great while before day that He might be in rapt fellowship with the Father. He said to the disciples, "Come ye apart and rest a while." A large part of His three years of ministry was spent in seeking retirement from the glare of the crowd. Deep in the quiet hours with God are the health resorts of the soul. The night-watches are the times when heaven is open and the soul speaks and hears God speak to it. The times of sickness are our desert experiences when God draws us aside to give us new messages of love. Let us make a place and time in our lives for building anew the strength which the service of God demands in this hurrying world.

## ALIEN IMMERSION.

T. A. J. Beasley.

## VII.

"To the law and to the testimony." We will base our argument in this article upon the only law for baptizing. Let us quote it. Matt. 28:18-20, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Mark 16:15-16, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Those alone whom this commission authorizes to be baptized are to be baptized, unless some other law for

baptizing can be found. Those alone whom this commission authorizes to baptize them, are commissioned to administer baptism, unless some other authority can be found. Does this commission authorize all the world to administer the ordinance, or does it limit the duty to baptize to a certain class? Was this a universal commission, or was it limited to such as those to whom it was given?

1. The commission was given to somebody. Who was it? Does it authorize all believers to baptize all other believers? Some seem to think so. Brother H. W. Provence in the July 16, 1914, issue of The Record says, "I regard baptism as primarily and essentially the act of the person to be baptized and if this person is a real believer in the Lord Jesus Christ, and has been immersed on a profession of his faith and in order to confess his faith in the crucified and risen Christ, I believe he has done what the Lord commanded." This is broadness gone to seed. It is the quintessence of liberalism. According to this theory, any one, Jew or Gentile, infidel or atheist, believer or unbeliever, male or female, church member or no church member, bond or free barbarian or Scythian, can administer Scriptural baptism. It is said that in the purchase of Louisiana, Thomas Jefferson stretched the constitution till it cracked; and I think that in the above deliverance the brother stretched the doctrine of alien immersion till it tore in two. The piety and sincerity of Pedobaptist preachers is urged as a qualification for their administering baptism; but penitent believers are not authorized by the commission to baptize, but are commanded to be baptized. All Pedobaptist preachers who are penitent believers should obey this command, "Repent and be baptized." "He that believeth and is baptized." But this class were not the "ye" who were commissioned to do the baptizing. Something more was needed. What was it? It could be nothing less than that the baptizer should himself be a baptized believer. This is perfectly plain. Must one first obey the command, "believe and be baptized" before he can set himself up as a preacher of the faith and a baptizer of others? The first limitation the commission puts on the baptizer is that he himself must be a baptized believer.

2. Here is a further limitation: Was this commission to baptize given to all believers who have been baptized? Does it authorize every baptized believer, male or female, child or adult, to administer the ordinance of baptism when called upon to do so by one who regards himself as a believer? It will be noticed that the same persons were to baptize that were to preach. "Go ye... preach... baptize." The work of preaching and baptizing was committed to the same persons. It follows therefore that the commission to baptize was limited, not only to baptized believers, but to baptized preachers of the gospel. No unbaptized believer is authorized by the commission to do anything but to be baptized. In our next article we will show a further limitation that the commission puts on the authority to baptize.



# THE FIELD GLASS

## IT FAILS TO WORK.

(By Moore.)

Financing the church has been a serious problem with me ever since I entered the pastorate. I have always succeeded in raising fully as much from the churches I have served as the average churches of equal financial ability. But I must confess that every method that I have ever tried has some very objectional features.

Having been a tithe for many years myself and finding a few in our church here who were in the practice of tithing, I got Dr. W. M. Burr here last fall for an entire week to teach and emphasize the duty of tithing, as the Scriptural and best plan by which to finance our Lord's kingdom on earth.

At the close of the meeting near nearly sixty of our members of the two hundred and forty asserted that they would immediately adopt the practice of tithing, and among these sixty were nearly all of the class of our members who were receiving the larger incomes.

A large voluntary committee composed of those upon whose shoulders rested mainly the matter of financing the church, after much council, recommended to the church a complete change of our financial method, by abolishing all public or private collections, and placing at the church entrance contribution boxes to receive the voluntary offerings from all who wished to share the work of financing the church, and that from these boxes monthly disbursements be made by the church treasurer, according to a budget adopted in connection with the plan. The plan was adopted by this church. In this the leaders in the church did not think that they were proceeding upon an uncertain basis. They could approximate the cases which they did not know the income of those who had pledged a tithe unto the Lord, and knew that this tithe set aside on the first day of the week and placed in the treasury boxes of the pledged tithe alone, would more than supply the amount necessary to meet the requirements of the budget, and presumed that the other hundred and fifty of the membership could at least do something.

The first two months, while the amounts did not reach our expectation, did better than we had ever done before, and a little more than met the requirements of the budget. After that it began to fall short, and continued to do so until its final failure became evident, and it was abandoned. The church returned to the former plan of finance committee, with subscription for home missions and periodical collections for outside objects.

As I see it, three things caused the failure of this plan:

1st. The resolution to tithe, upon the part of many of those who agreed to practice it, did not take deep root in their consciences, so as to become a matter of conviction, and through negligence they gradually abandoned it.

2d. Of those who did, in a kind of slipshod manner, keep up tithing, did not "bring all the tithe into the storehouse"—the church—but charged to their own all outside charities, and thus diminished to that extent their church offerings.

3rd. That class who only give when a personal appeal is made, and they are urged to discharge the duty, some of them noble people, too, and often spasmodically liberal, scarcely put anything in the box, as they had subscribed nothing and did not care to tithe, they felt themselves to be set free, and they proceeded to enjoy their freedom by letting others bear all the burden. The action on the part of this third class had much to do in discouraging the

tithers and causing them to abandon their obligation.

We felt, and feel yet, that if our people would have responded to this plan, it would have been ideal. But I am convinced that in this age, when the rule is only to buy when urged by a drummer and only to pay when the account is presented, that church financing will have to use the power of personal touch yet a while.

One thing we did do. We punctured that old excuse given by many that "the reason I don't go to church is that I am forever called on for money, money, money, and because I had but little or none to give I stay away." For six months it was known that no appeal or call for money would be made in our church, and the non-church-goer was as scarce there as ever before.

Purvis, Miss., Nov. 23, 1914.

## A MOUNTAIN—TOP SERVICE.

Realizing the great need and earnest desire of our churches for a higher plain and sweeter life, I wish to give to you, that which was given to me concerning the most wonderful service I have ever witnessed of the demonstration of the Holy Spirit. Of the many times that it has been used by one of the least of God's servants, such blessings came upon all, that I have had to refuse the urgent request of every pastor to repeat it again during the same meeting. When rightly conducted, it brings heaven on earth! O, that every church would give God a chance to bestow these wonderful blessings upon it!

This service is simple and can be conducted by any consecrated Christian under the guidance of the Holy Spirit, for "God is no respecter of persons." We only have to give the Holy Spirit the right-of-way and the blessing comes. The theme is "Love," as taught by Jesus in John 13:34: A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.

Since it is the truth, that the Spirit uses, we only have to make our congregation see and feel what Jesus meant by these wonderful words. The following scriptures will help us to interpret their meaning: Jno. 13:1; 15:9; 15:13; Ro. 8:35; 2 Cor. 5:14; Gal. 2:20; Eph. 5:2; 1 Jno. 3:16. Now, these passages tell us of the different kinds of his wonderful love. Since the preceding verse of the text is a farewell message, the words of the text may be called the "Dying Request of Jesus." Instances may be given of the requests of dying loved ones. Now if we never forget these until they are granted, why should we forget these words of our dear Savior? Pardon me for making such sad confession, but I believe that nine of every ten professed believers have never seriously and prayerfully considered this great command of our Lord.

After laying this upon the heart of every one in the congregation Prov. 27:5 may be emphasized to show that we should not only possess the Savior's love for each other, but should reveal it in every way we can.

Now comes the test. Have faith in God! Give every person in the congregation an opportunity to shake hands with every person who has been a blessing of the Lord, to them. You will be surprised at the result. The dear old saints of God will almost shout for joy, as we go and tell them the story they deserve, and have longed to hear that they have been a blessing to us.

The young Christian will be encouraged and inspired to live a better life, to see their labor appreciated, and as we shake hands we should remember most of all our blessed Savior who

died that we might live and enjoy such blessings here and throughout eternity. This affords the greatest opportunity I have ever seen to do personal work.

Every sinner should be told by their loved ones and friends of the wonderful love of Jesus for them, then carried to the feet of Jesus in prayer. Conversions are sure to come if this is done under the guidance of the Holy Spirit.

A dead church, of course, will remain dead, but if there is a spark of the love of Jesus to be found, it will become a consuming fire for God's glory.

Remember, try this, if God directs, and you will return rejoicing in the Lord, leaving a congregation happy in Jesus, with greater love for each other.

May God bless you and yours!

Yours in Christ,

CARL M. O'NEAL.

Bay St. Louis, Miss.

## THE SOUTHWESTERN SEMINARY.

The Southwestern Baptist Theological Seminary is situated on the south side of Ft. Worth, Texas, and just far enough out to be away from the noise and other detracting influences of the city. It is situated on the Seminary Hill Addition, the highest point anywhere near Fort Worth. From the top of this hill one can see for miles in every direction and get a good view of the entire city of Fort Worth.

The Seminary, as it now is, consists of two immense brick buildings. Fort Worth Hall and the Woman's Missionary Training School building. The former is 187x238 feet and three stories above the basement, and was built at a cost of \$150,000. The latter is also three stories high and is being built by the Texas women at a cost of \$100,000.

Around these two magnificent buildings has grown up already a village of probably 300 inhabitants.

All the land near the Seminary has been laid off in city lots and the most progressive real estate man in Ft. Worth, believes so strongly in the future of this great Seminary that he has spent a large sum of money building a graded street with concrete walks on each side of it, extending half a mile to the east of the Seminary.

Seminary Hill is without a doubt one of the most healthy spots in Central Texas. I think there could hardly be any place where one could get purer air to breathe or get it more abundantly than here. One has here the advantage of the very finest country air, combined with the advantages of the city, for there just below you and in plain view is the great, throbbing, busy city of Ft. Worth with which you are connected both by rail and street car, thus giving you access to the city at almost any time of the day or night.

Buildings are constantly going up around and near the Seminary, and it will be only a matter of a few years until Seminary Hill will be no longer a suburb but a part of Ft. Worth.

I shall try to tell you next week something of the missionary work that is done by both professors and students in the city of Ft. Worth.

I am yours in the Master's service,

C. C. BRISCOE.

## HELP THE ORPHANS.

Bro. Pastor, Sunday School Superintendent, and Church Clerk:

The writer was appointed by the Chickasaw Baptist Association, a committee of one, to secure free transportation from the Mobile & Ohio and the Alabama & Vicksburg Railroads for a car filled with corn, peas, potatoes, syrup, peanuts, canned goods, clothing, hosiery, cloth, quilts, blankets, towels, tablets, pencils, library books, clothing (your children have outgrown), and anything that would be useful in the Orphanages at Jackson. Both roads have generously given the use of the car. It will pass Vinegar Bend to Waynesboro on Friday, and from Waynesboro to Meridian, inclusive, on Saturday after Thanksgiving, and the A. & V. will pull it to Jackson. This is open to both the Baptist and Methodist Orphanages, and the car should be filled. Pack everything for shipment so it will go safely. Secure a bill of lading, and give the agent ample time to waybill the offerings. The railroads will do their part, and it is up to you to fill the car.

Bring it before the church and Sunday school. Yours for success,

W. H. PATTON.

Shubuta, Miss., Oct. 25, 1914.

## REPORT ON TEMPERANCE.

(Adopted, and by resolution of the Coldwater Association at Como, was furnished to The Baptist Record for publication.)

I cannot refrain from going into some statistics on the liquor business, however dry statistics may be, and to do this I will have to go outside of our State.

I want, in the first place, to show the difference in the value of property in dry and wet states, dry and wet cities. Take the states of Missouri and Kansas; the first wet, the latter dry. Missouri, the wet state, has more natural advantages than Kansas, such as mineral deposits, forests and richer soil, a much older state, with a population nearly double that of Kansas, and she has three cities much larger than any in Kansas.

In Missouri the assessed value of property is \$1,650,000,000, while Kansas shows a valuation of \$2,750,000,000. In Missouri the assessed per capita is \$300, and Kansas, the dry state, shows, if you please, \$1,750.

During the 1907 panic, when the Eastern banks appealed to the banks of the West for money to ease the situation, Missouri, with all its resources, age and large cities, refused to send a cent to the East, while the Kansas banks at once sent \$50,000,000 to help the Eastern banks in their emergency.

In Missouri the per capita deposits in the banks is \$20, while in Kansas it is \$100. In Missouri one farmer in one hundred owns his automobile, while in dry Kansas one farmer in every five owns his car. In wet Missouri common laborers get \$8 per week, but in dry Kansas these are paid \$14 per week. Why all these differences? Listen, please: In Missouri there are more than 4,000 saloons into which the people of that otherwise great state pay \$80,000,000 annually, while in Kansas there are no saloons. The average Missourian spends \$24 per year for liquor, while the average Kansan spends only \$1.48 for drink. Therefore, Missouri has been shamefully wasting her resources in her saloons, while Kansas has been depositing her money in her banks.

In Missouri, in the year 1910, there were 108 criminals for each 100,000 of her population, but in dry Kansas only 85. Missouri shows only 72 per cent of her children of school age enrolled as pupils, while Kansas shows 79 per cent enrolled.

I would like to make comparison of Massachusetts, a dry state, with Virginia, a wet state (but recently gone dry), but I see my report is

## NOTICE.

Let all who are intending to come to the State Convention here the second week in November, kindly send in their names immediately to the undersigned. This will greatly aid the committee here and will insure you the best assignment of a home that is possible. And be sure that you give prompt notice if you find later that you will not come.

JAS. B. LEAVELL.

Oxford, Miss.

## SEND YOUR NAMES.

It is very important that everyone who attends the Convention at Oxford send his name to Rev. Jas. B. Leavell. This will aid very much the committee on entertainment, assure everyone a good home, and make you feel so much better. If ever you should be the host of the Convention you will know how important this request is. As soon as you read this send your name, if you have not done so.

MARTIN BALL.

going to appear too long, therefore, let us now turn to our own loved Mississippi. She is supposed to be a dry state, but I hang my head in shame, and am sorry to report that we have a very great deal to do before our prohibition laws are enforced. And this depends upon our official and our true Christian citizens. Shall we do it? There are 647 citizens (?) in the midst of our State reported as holding "retail liquor license." That means that there are 647 citizens (?) selling liquor in our State who are afraid to violate the Federal laws, and are afraid of "Uncle Samuel's" officers, but are not afraid of Mississippi (?) officials. There are, I would suppose, a great many selling liquor without being afraid of any officer, and it is not reckless guessing to say there are "blind tigers" everywhere—1,500 or more, and growing, and not going fast from our State.

The person who sells liquor and violates only the State law is indeed a bad citizen, but the person who sells and violates both State and Federal laws is a very, very bad citizen. But there is another class of citizens (?) who are worse than either of these, as bad as they are, and they are the class that patronize the "blind tiger." But for these the "tiger" must cease to exist, for it is the patrons of the blind tiger that prompts the seller of whiskey to violate the laws. These patrons of the blind tiger commit four-fifths of all the crimes committed in our State. It took \$30,000 in the English and Boer war to kill one man and over \$20,000 for each man killed in the civil war, but it takes only a seventy-five-cent bottle of "blind tiger stuff" and a five-dollar "bull dog" pistol to kill a man in the great State of Mississippi!

To the disgrace of our State and our citizenship a blind tiger operator and his patrons can control more votes than any four or five of the leading ministers of the gospel.

Respectfully submitted,

J. N. BROWN.

Olive Branch, Miss.

## "KEEP MY MONEY."

The many friends and admirers of David Patrick MacMillan who wrote, "That Little Pongee Gown," the sale of which built in Kochi, Japan, a home for little helpless Japanese girls presided over by our beloved missionary, Miss Annie Dowd, will be interested to learn that this gifted author is about to issue another book, entitled, "Keep my Money." It is profusely illustrated and decorated, and its price is one dollar. Its sale is to build a primary school in Canton, China, for a Baptist missionary, Miss Mary R. Anderson.

The book will be out in November, and may be ordered at once from Mrs. P. H. Eager, Clinton, Miss.

ton, Miss. I am sure that many Presbyterians who have bought and enjoyed "That Little Pongee Gown," will be glad to purchase this forthcoming volume, and thus assist the denominational missionary work of the author who so generously gave his time and means and talents for the upbuilding of one of our Southern Presbyterian mission enterprises.

Of those who have read the manuscript, one has said: "Every little girl will be proud to own a copy of 'Keep My Money,' and every mother will rejoice that she read it." Another says, "I am so thankful for the story, and am better for the reading. You certainly reached my heart, and I am sure that you will reach thousands of others." Another writes, "The more I think of it, the more beautiful it becomes. Please take my order for the very first copy. I feel sure that it will do much good to sad and broken hearts."

We trust that many copies of this little book will be sold throughout our church.

EGBERT W. SMITH, D. D.

Secretary Foreign Missions, Presbyterian Church, South.

## DR. EAGER'S LECTURES.

Dr. John H. Eager, of Baltimore, has just completed a series of five lectures with us at Blue Mountain. He also preached for us on Sunday. The people were delighted with his sermon. The estimate in which they held his lectures may be judged by the fact that his last lecture was a pay lecture and there were over 500 persons present. His subjects here were, first, "From New York to Bethlehem;" second, "From Bethlehem to Nazareth and the Sea of Galilee;" third, "From Jerusalem to Jericho;" fourth, "The Passion Play;" fifth, "The Great European War."

His lecture on the passion play is particularly informing and impressive. It made a deep spiritual impression on those who heard it.

All these lectures are illustrated by magnificent stereoscopic pictures. Dr. Eager speaks to the eye as well as to the ear; thus he interests all classes of people, from the youngest children to the scholars and old people. Dr. Eager's lectures are not simply entertaining, they are immensely educational. They help greatly in the proper understanding and appreciation of the Bible.

The teachers, pupils and people of Blue Mountain would gladly join me in this endorsement and recommendation. I wish that Dr. Eager might give this series of lectures in every community in Mississippi. He is a cultured Christian gentleman and is doing important work. His method is one that interests and impresses.

Cordially,

W. T. LOWREY, President.



Meridian College has a few vacancies to offer to boys and girls, at greatly reduced prices, till filled up. For particulars write President J. W. Beeson, Meridian, Miss.



# SOUR, ACID, BILIOUS, GASES OR INDIGESTION

Each "Pape's Diapensin" digests 3000 grains food, cures all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of indigested food, no distension, bloating, foul breath or headache.

Pape's Diapensin is noted for its speed in regulating upset stomachs. It is the surest, fastest stomach remedy in the whole world and besides it is harmless. Put a packet to stomach trouble forever by getting a large fifty-cent case of Pape's Diapensin from any drug store. You realize in five minutes how useless it is to suffer from indigestion, dyspepsia or any stomach disorder. It is the quickest, surest and most harmless stomach doctor in the world.

## Christian Culture Courses

Senior and Advanced Departments  
1914-1915

### Bible Readers Course

Arranged by Prof. J. A. Price, LL. D.

The readings are published in leaflet form covering three months and are found also in *Service*, together with expository paragraphs of a most helpful nature.

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DELIST

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Seutter Bldg. Jackson, Miss.

# SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 6. Nov. 8th, 1914.

## SOWING AND REAPING.

Gal. 6:1-10.

Motto Text: "Whatever a man sows, that shall he also reap. Gal. 6:7.

### Outline:

1. Another's burden.
2. Our own responsibility.
3. Seedtime and harvest.

Introduction. Paul's letter to the Galatians, written by him to those who lived in the Roman province of Galatia, in the central part of Asia Minor, was probably sent from Antioch in Syria about A. D., 52, just before his second missionary journey. He had visited the churches of Galatia on his first missionary journey. The epistle is a treatise upon Christian liberty. The principles of the present lesson are well adapted to teach temperance, though capable also of wider application.

1. Paul addresses those to whom he writes as "brethren," children of God associated for his work, and gives instruction as to the right way of dealing with one who has fallen into sin, been overtaken in a fault, been drawn into evil by the wiles of the great tempter. Christ's church, which the apostle speaks of in Ephesians as "the whole body fitly joined together, and compacted by that which every joint supplieth," (Eph. 4:16) is dependent upon the "effectual working in the measure of every part," and his thought now is that this brother who has fallen by sin out of his place in that body shall be made ready to be put back, restored. This must be done in no fault finding spirit, but in a spirit of gentleness, by those who are spiritual. Only those who are born of the Spirit, who walk and live in the spirit (Gal. 5:16), can perform this duty. Speaking at another time of one who had been guilty of a minor offense in the Corinthian church, but was repentant, Paul begs that they will "forgive and comfort him," lest he "should be swallowed up with overmuch sorrow," (2 Cor. 2:7) and pleads that they will "confirm their love" toward him. A carping spirit is never a desirable one; certainly it has no place in one who claims the sinning. Further, the fall of a brother should be the occasion for much heart-searching and exaltation of one's own private life and conscience, for we also are liable to sin. "Judge not, that ye be not judged," said Jesus himself. "With what measure ye mete, it shall be measured to you again." "Considering thyself, lest thou also be tempted," is an admonition that encourages humanity by a consciousness of our own weakness. Thus fitted, will one be equal

to lifting the burden which oppresses other hearts, and so fulfill the great law of love which Christ gave. (James 2:8.)

2. He who thinks himself to be something, who has high regard for his own powers and ability, by that very regard declares himself to be nothing, in value to himself and others. "He deceiveth himself." The word is said to mean, cheating one's own brain. "The worst part of the fraud falls on his own head." (Dodgridge.) Every one must test his own work, be concerned about what he himself is doing. What will my life's work measure up to, as compared with what God requires of me? "Every one of us must give account of himself to God," and it is well to make ready for that account by a thorough examination of ourselves now. (Cor. 3:10-15.) Thus with the consciousness that we rest upon the one foundation, that we have received forgiveness of sins, that the life that we live in the flesh we live by the faith of the Son of God, who loved us and gave himself for us. (Gal. 2:20.) Thus indeed, may we rejoice in our own condition.

Though desirous of lightening the burdensomeness of our brother's load, though sometimes, it may be, uplifted ourselves by the kind offices of others, there is a burden, as the word intimates, which is proper to each, which he must bear, a load of responsibility, of grief and care, which cannot be set aside. It is the Christian's joy that in understanding this individual responsibility, his sufficiency is of God (2 Cor. 3:5), and that he can do all things through Christ who strengtheneth. (Phil. 4:13.)

From personal responsibility, Paul passes to social responsibility. When we realize our own burdens, we should think also of those of others. He who ministers in spiritual things is dependent on his flock for his bodily necessities. Let them share with him in all good things. Good things of sympathy and love, of friendship and hospitality, of basket and store, of regular and sufficient salary—all these let them communicate to their religious guide and teacher. Such fellowship in life and spirit between pastor and people God himself blesses to both. The apostle uses in this connection words which may rightfully be given a wider application—Whatever a man soweth, that shall he also reap. Those who sow this kindness and honesty of which we have spoken, shall reap esteem and appreciation, and a full garner for themselves. Those who sow idleness and self-gratification, shall reap sensuality of life and weakness of intellect. Those who sow the love

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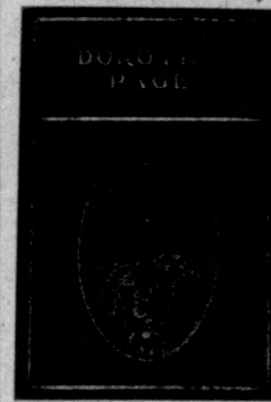
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of drink will reap a habit that will curse their own lives and the lives of their loved ones. He who sows to the flesh, who yields to the desires of the flesh and the lure of the devil, reaps corruption, "moral pollution, bodily disease, mental weakness and eternal death." The harvest we reap is the same in quality as the seed we sow. He who sows tares must reap a field of hurtful weeds; he who plants wheat will have a crop that will feed the hungry. If the inevitable working of this law of cause and effect, of sowing and reaping, could be grasped by all, the harvest of shame and sorrow for the individual, the family, the state, the nation, which liquor-drinking brings, might be avoided. Be not deceived: God is not mocked; whatsoever a man soweth that shall he also reap.

The exhortation to continuous well-doing has attached to it the promise of a gracious reaping, and

furnishes a strong incentive to that helpfulness of others which was commanded in the beginning. The opportunity to do good carries with it the responsibility, which extends to all men, but is especially appropriate to our spiritual kindness, who form one family with us in the Gospel.

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spite of the continuous rain and four-days' illness of the pastor, we had 43 additions. God blessed us from the beginning to the end. Fortunate, indeed, is the church that secures Bro. P'Pool's services. Address him at Hattiesburg, Miss. He is in a meeting this week at Flora, Miss. Our church has been revived and blessed. God be praised.  
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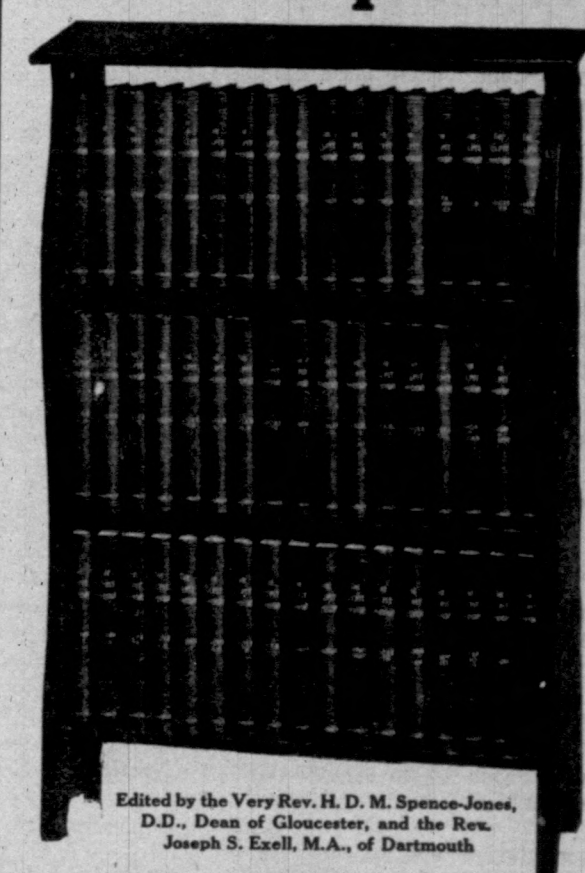
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## DEATHS

MR. GEORGE TOOMBS.

On September 17th, Mr. George Toombs, after a severe illness of many months, passed away. Death is always sad, but especially so when we have walked together with our hands clasped together for decades of years. When one is invited into the feast and the other left waiting outside in sorrow, it is a reason for sorrow and regret.

In youth Mr. Toombs became a Christian and his whole life was a record of consecration and devotion to the Master.

In early manhood he married Miss Ella Hall. Their children blessed this union.

The church at Central will miss him for his character and influence were an inspiration.

His name will not be mentioned with the great of earth, but the Savior has taken note of all His patient striving and all the beautiful deeds of love and charity will be held in remembrance by him who notes even the sparrow's fall.

May the Holy Spirit fall like heavenly dew upon those who have been bereft.

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MRS. LIZZIE MIZE.

The following resolutions were adopted by the Calvary Baptist church, October 19, 1914:

Whereas, our Heavenly Father, who is too good to do wrong and too wise to make mistakes, has seen fit in His infinite wisdom to take from our midst one of the best loved and most useful members of our Union—Mrs. Lizzie Mize, wife of our beloved brother and pastor, Rev. C. H. Mize; transmuting her from her home on earth to her home in heaven; and

Whereas, we who knew her best, finding her natural disposition to an exceptional degree kind, sympa-

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thetic and unselfish, given to hospitality, uniformly cheerful and calm, and added to these a deep under current of devotion to God; therefore, be it

Resolved, first, that our W. M. U. has lost a much loved and valued member, one whose exemplary life will continue to be an inspiration, although she has gone on before;

Second, that we extend to the bereaved husband, family and relatives our deepest sympathy in this their great loss.

Third, that these resolutions be spread upon the minutes of our Union and that a copy be given to the husband, and that a copy be sent to The Baptist Record for publication.

MRS. B. S. WALLER,

MRS. ANTIMARCH,

MRS. R. L. WEBB.

Silver Creek, Miss.

MRS. ALBERTA ANGIERONA McGEE.

On the eighth, instant, Mrs. Alba McGee, wife of J. H. McGee, died in her home at Geeville, Miss. She was the daughter of Deacon Oliver Nelson of precious memory. He was for many years a leading member of the Mount Olive Baptist church. He was highly esteemed for his sterling honesty, his great kindness of heart, his good common sense, and his spotless Christian character.

Mrs. McGee's mother was a daughter of Colonel Clayton, who came to Mississippi more than seventy years ago. He raised a large family of children, who with himself and noble wife, were noted for their culture, hospitality and zeal in Christian service. Mrs. McGee was, therefore, well born. Along with this fact she was a charming woman in her own personality. She looked on the bright side of life. She was quick to see the beautiful in all the world about her. She was never a fault-finder, but saw the best in those with whom she came in touch. This happy disposition made her friends numerous, and bore its fruitage of cheerfulness in her own life. She was kind to a fault, if that could be, especially to the poor and suffering. Many a heavy heart has been made lighter and many a sad home brighter by her charities and cheerful presence.

Her home was pervaded with an atmosphere of welcome. Her friends met with such a cordial whole-hearted greeting that their visits were always enjoyable.

Beside her husband, her brother and two children survive her. To her husband she was everything, enriching his life with a wealth of love, sharing his anxieties in business matters, brightening his pathway by constant companionship in sickness and health, and lifting him up to better things by her own pure life, she was indeed a "help meet" for him.

What she was to her children, two lovely daughters, no words of mine can express. She gave them a mother's love and care, and the tender touch of a mother's guiding hand from infancy to womanhood, and left them the priceless example of a beautiful life. To them the memory of her is very precious, and will be a

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source of unending pleasure and inspiration.

What shall I say of the religious side of her life? In her early years she gave her heart to God. Her religion was expressed in deeds. She showed forth the praises of Him who called her out of darkness into His marvelous light." Like Mary of Bethany, "She wrought a good work." "She did what she could."

Such a life as hers always has a glorious ending. An invalid for years, she bore her suffering with remarkable patience and cheerfulness. Her death was triumphant. Among her last words were assurances of the presence of Jesus. As she lay in the casket all traces of suffering were gone. Her face had a pleasing expression as if her spirit had left something of itself behind that made her beautiful in death.

In the well-kept Lebanon cemetery we laid her to rest. Close by were sleeping father, mother, her children, her brothers and sisters. With the mound above her covered with flowers, we left her with her Savior to await His call on resurrection day. J. S. BERRY.

McCOY—CONNER.

One of the prettiest weddings ever witnessed in the city of Columbia was that of Miss Julia Conner, daughter of Mr. and Mrs. M. W. Conner and Mr. Chas. H. McCoy, both of Columbia.

The wedding was celebrated on Thursday evening Oct. 1st at First Baptist Church, Rev. W. E. Farr, pastor of that church, officiating.

The church was very artistically decorated with choicest ferns, magnificent yellow chrysanthemums and golden rod with long yellow and white ribbons. The columns in the center of the church and the balustrade around the balcony were draped with yellow and white ribbons and at the altar, there were two large posts wrapped with yellow and white ribbons with a large bunch of chrysanthemums and golden rod tied at the top of each and the minister stood between these to perform this most beautiful ceremony. The chancel was filled with ferns and choice pot plants of various kinds, making a most beautiful setting for the occasion.

At the appointed hour, Mrs. Lonnie Conner, of Hattiesburg, concealed among the ferns and flowers, played a violin solo, "The Flower Song." Mrs. Conner wore a handsome costume of embroidered chiffon over white satin, then Mrs. Sweatman, gowned in a lovely costume of yellow crepe de chene, played a piano solo, "Narcissus." After this Mrs. E. S. Buckley, wearing an exquisite costume of delicate pink crepe de chene and lace, sang very sweetly two selections, "Constancy," and "Oh, Promise Me." Then was heard the beautiful chorus from Lohengrin played by Miss Winona Eaton, and the bridal party entered. First came the ushers, Mr. Will Walker and Dr. H. V. Vanzandt; then came the bride's maids and groom's men. Miss Lucille McCoy of Wiggins, sister of the groom, and Mr. Earl Ford; then Miss Leta Shooch of Georgetown, and Mr. Edgar Summer; next Miss Sibbie Patton and Mr. Albert Warring. Following these came the matron of honor, Mrs. Rankin, and then came Miss Annie Lee Arrington of Monticello, maid of honor, and then little Wallace Conner as ring bearer. Next came two dainty little maids, little Misses Lissie Mounger and Ava Fay Smith, daintily dressed in white lingerie with yellow sashes, carrying baskets, filled with rose petals with which they scattered the way for the bride. Miss Eaton sounded a chord and the music club of which Miss Julia is a member arose and sang Lohengrin's chorus as the bride entered.

She was a beautiful bride, attired in an exquisite creation of rich crepe de chine and lace with pearl trimmings, and a long veil of illusion fastened about her fair head with a wreath of orange blossoms hung to the end of the long court train of her robe. She entered on the arm of her father, and was met at the altar by the groom and his best man, Mr. H. Q. Harris.

The bridesmaids wore dainty gowns of light yellow crepe de chine trimmed with lace; the maid and

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matron of honor wore a deeper shade of yellow crepe de chine, elaborately trimmed with pearls and lace, and long court trains. All carried huge bouquets of yellow chrysanthemums tied with yellow tulle. The bride's bouquet was a shower bouquet of bride's roses and lilies of the valley. The gentlemen were attired in full dress suits.

Miss Julia is a charming and much accomplished young lady, numbering her friends by the score. Mr. McCoy is a popular young man, is cashier of the Citizens Bank of Columbia, and has equally as many friends.

Mr. and Mrs. McCoy will spend their honeymoon in New York and other eastern cities. They will make Columbia their future home.

W. E. FARR.

Columbia, Miss.

## OUR MISSISSIPPI CLUB AND THE SOUTHWESTERN SEMINARY.

Everything is moving along smoothly at the Seminary these days, unless it be that some novice gets a Greek or Hebrew root crosswise his thinking capacity and stops traffic for awhile.

Our Mississippi delegation has grown to eighteen who are taking work in the Seminary. As I stated in my last article, we have organized a Mississippi Club, with Bro. R. W. Langham as president, W. F. Hutson, vice-president; C. L. Sansing, recording secretary; W. O. Carter and the writer as corresponding secretaries. As Mississippians, we are going to do our best to keep Mississippi's reputation right at the top. In fact, the brethren who have been here for awhile have been doing that already.

Two of our Mississippi boys are pastors in the city, although taking work in the Seminary. These are Bro. Wayne Alliston, pastor of the Turner Memorial Church, and Bro. J. W. Langham, pastor of Brooklyn Heights. Bro. R. W. Langham was also pastor of the South Side Church until recently, when he resigned because the church had grown under his care from a few members who organized

and met in a school house, to a thriving church that needs the whole attention of a pastor, and Bro. Langham could not be pastor and student both. Others of our members who have work in the surrounding country are Bros. C. L. Lansing, A. L. Inghram, H. W. Shirley and R. W. Langham.

Bro. M. F. Kelly has just closed a good meeting at Hurst, in which there were seven additions and the church greatly revived.

Bro. George H. Boone, one of our number, does not claim to be a preacher, but he can outpace most of the preachers. Bro. Boone is preparing to do laymen's work, and he believes the way to learn to do a thing is by doing it; so he takes every opportunity presented to do anything possible in the Master's kingdom.

This article would not be complete without some mention of our sister members of the Mississippi Club. There are four of these who are now taking work in the Seminary training school preparatory to be missionaries and assistant pastors.

The workmen are going right ahead with the work on the Women's Training School, and the building will soon be complete.

I will give in my next letter my conception of the Seminary.

I am yours in the Master's service,  
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### SPECIMEN OF TYPE

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 cause I am not the hand, I am not of the body; is it therefore not of the body?  
 25 And if the ear shall say, Because I am not the eye, I 25 That there should be no schism in the body; but that the members should have the same care one for another.  
 26 And whether one member

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### PEARL RIVER COUNTY AND HOBOLOCHITO ASSOCIATION.

The association covers all of Pearl River county and more. The recent session held with Juniper Grove church, a few miles south of Poplarville, was well represented by messengers from its twenty-nine or thirty churches. Three churches came from Indian mark bodies to them at this meeting. The spirit and enthusiasm was good.

The body is not fully awake to the imperative need of the Baptist cause within its bounds, but it is beginning to rub its eyes and look around. It took some advice steps at this session. A committee of twelve was appointed to lay out and suggest the mission contributions from each church; an executive committee of three to meet with the State Convention Board at its next session and lay their report before that body. Good will came from the work of these two committees, and to see after colportage work.

I venture the assertion that Pearl River county is best equipped county, educationally in the State. The county has seventeen consolidated schools, five of which have brick buildings, one concrete and all the others are commodious and elegant

new frame buildings. Besides these and the two town schools of Poplarville and Picayune, there are five separate district schools. When to these we add the agricultural county high school with its three or four splendid brick buildings and an enrollment of 200 young men and women, it aggregates twenty-five schools of high rank in the county.

When we learn that twenty-one years ago there were no graded schools and but three teachers who held first-grade license in the county, this educational improvement becomes startling. The population of this county is overwhelmingly made up of native-born Mississippians, among whom the religious sentiment is almost entirely of the Baptist type. It brings to us as a denomination a very urgent and imperative responsibility. The religious re-adjustment and development must keep pace with this marvelous educational uplift or else we lose the opportunity forever. By all means, there ought to be some wise and vigorous work done in this county by our State Convention Board. The field is ripe; now unto harvest.

The Juniper Grove community and one or two others are alive to the needs of the Sunday School situation and have employed the transfer wag-

ons for every Sunday and have secured the use of the school buildings to have Sunday School in. What we need is for pastors to organize churches and build church houses near every educational center in the county where we do not already have them.

Culpepper, Bass, Clark, Holcomb, Varnado, Williams, Penton, Mitchell, Johnson, Breland, Burch, Boone, Jones are among the active ministers of the association present at the meeting. No representative of any of our enterprises were present.

It was by the kindness of Brother Carl Bass that ye scribe was autoed out from Poplarville and back.

T. J. MOORE.

### Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chin Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

CEDAR BLUFF.

Our protracted meeting began at Hebron the third Sunday in August and continued until the following Sabbath when there were twenty baptized, all of whom are very promis-

ing young people. There was one received by letter. All of the twenty young men and young ladies date their experience of grace to this meeting which by far surpasses any meeting that has been held in any church in this section of the State. The interest grew from the beginning and the congregations increased until the house would not hold the people. Our beloved pastor, Rev. G. W. Kerr, did all the preaching from Monday night until the close. He has had about twenty years experience as pastor and in evangelistic work and has always been very successful in both, which is a rare gift. Any church needing his services would do well to write him at Reform, Ala., as he is a very earnest, logical gospel preacher. Brother Paden did the preaching until Monday night and did it well. Rev. C. M. Hearn, one of the best gospel singers in this section of the country, did the singing, and did it faithfully. It has been many years since this part of the State has had such a great revival of the old time religion. Our church has taken on new life and since the revival we have spent about \$100 in repairing our building and have begun repainting the house.

The Lord has graciously blessed us, for which we thank Him most sincerely. Pray for us.

Fraternally,

HARPER BRYANT.

Cedar Bluff, Miss.

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### COMB SAGE TEA IN HAIR TO DARKEN IT

Grandma kept her locks dark, glossy, thick with a mixture of Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.